







# The Review.

VOL. X.

ST. LOUIS, MO., JULY 23, 1903.

No. 29.

## THE BULL "LAUDABILITER."



THE Boston *Pilot*, which considers itself the Irish-American organ *par excellence*, says editorially in its edition of July 11th:

"After a controversy of seven centuries, it has been reserved for an American Protestant scholar, Oliver Joseph Thatcher, of the Chicago University, in his paper, 'Studies Concerning Adrian IV,' to discredit finally and forever the long-lived, over-worked myth" (of the alleged bull of Pope Hadrian IV., "Laudabiliter," conferring Ireland on Henry II. of England to hold in fief.) "Professor Thatcher has spent a year in study in the Vatican Library, going over innumerable documents, sources of twelfth century history, and as a result of his investigations declares: 'Laudabiliter can not have been written by one who knew what was essential to such a document. It is merely a Latin exercise of some twelfth century student, who was practising in the art of composition, and for this purpose chose to impersonate Hadrian IV. It must be rejected as entirely worthless.'"

The *Pilot* calls this "a momentous discovery," which vindicates the wisdom of Leo XIII. in opening the Vatican archives to the scholars of the world.

It is surely not to dispute the wisdom of the late Pontiff, or the importance of any new discovery made by Professor Thatcher, that we take up this subject here. Not having seen the Chicago Professor's paper, we simply wish to ask,—Has he really made a new discovery?\*)

Having devoted some study to the alleged bull of Hadrian IV. more than thirteen years back, we never had the slightest doubt

\*) From a review in the *Wanderer* (July 15th), which comes to hand as we are reading our proofs, we see that Prof. Thatcher's book (Studies Concerning Adrian IV., by Oliver J.

Thatcher. University of Chicago Press. 1903. Price \$1.10) contains nothing new on the subject.

that it was a forgery, for very obvious reasons : 1. It lacks all external credentials, not even containing the name of the monarch to whom it is addressed ; 2. It bears neither date nor signature ; 3. We know Hadrian's true sentiments on the subject of transferring sovereignties, from his authentic letter to Louis VII. of France ; they are in full harmony with the traditional policy of the Holy See and could not be made to tally with any such conduct as that imputed to Pope Hadrian by the "Laudabiliter;" 4. The bull was not published by the King until 1175, twenty years after its alleged date of issue, when Hadrian was already dead ; 5. The first historian who makes any mention of it, Gerald Barry, is unreliable ;\*) 6. The testimony of John of Salisbury has been proved to be worthless ;†) 7. It has also been established that up to 1177 no one in Rome knew the bull ; 8. The confirmatory letter of Alexander III. is unauthentic ; 9. Hadrian IV. had no love for Henry Plantagenet, and it is highly improbable, considering the character and antecedents of both, that the Pope should, in the very first year of his pontificate, turn over Ireland to a monarch whom he had more than one reason to mistrust ; 9. The silence of the Irish annals, which go back to the time of Henry II., also speaks strongly against the authenticity of the bull.

It is true that up to about the middle of the last century, the "Laudabiliter" was pretty generally held to be authentic by Catholics and Protestants alike, including such critical scholars as Macgeogan, Lanigan, Bossuet, Fleury, Döllinger, and Hergenröther. But this very fact is apt to inspire us with a degree of suspicion against Prof. Thatcher's statement quoted by the *Pilot*. Can we imagine that a spurious bull would have misled so many and such acute scholars if it were merely "a Latin exercise of some twelfth-century student"? Or can we believe that Henry II. was so short-sighted as to entrust the forgery of an important State paper to the hands of a school-boy tyro "just practising in the art of composition"?

The *Pilot* should not have hailed the Chicago Professor's essay on Hadrian IV. as "a momentous discovery" before it had made sure that he had added some new documents of real value and import to those marshalled years ago in the *Irish Ecclesiastical Record* (III. s. vi, 503, 579, 624,) by Fr. Morris, of the Oratory, who laid the "Laudabiliter" myth for good.

It is perhaps necessary to observe, in this connection, that the question of the authenticity of the "Laudabiliter" has no particu-

\*) Brewer says in his edition of the 'Expugnatio Hibernica,' that Gerald "regarded his subject rather as a great epic. . . . than a sober relation of facts occurring in his own day;" and Dimock, in his new edition of Barry's minor writings: "To prove their unfairness would need a large volume."

†) Cfr. Bellesheim, *Gesch. d. kath. Kirche in Irland*, Vol. I. (1890), p. 375.



lar apologetic interest for Catholics. For, as an eminent German Protestant savant has pointed out,\*) "whether the bull be authentic or not, it remains a fact that the Holy See, in view of the conditions then existing in Ireland, approved or favored the English occupation, and it is irrelevant whether Hadrian IV., Alexander III., or Urban III. took the first step in the matter. But if the bull is authentic, it can not, viewed in connection with the circumstances of the time, cast the slightest shadow upon the sublime figure of Pope Hadrian." Hergenröther has brought out this point more fully in his famous work 'Katholische Kirche und christlicher Staat,' vii, No. 13 sq.

"It appears from the contents of the papal letter," says Bellesheim, "that Henry II. had signified to the Pope his intention to subdue Ireland for the purpose of arresting the decline of morality and religion. Under the public law then obtaining in Europe, he could not possibly have chosen a better way to prove his right to undertake this Irish expedition, than by procuring the consent of the Supreme Pontiff. The occupant of the papal see was considered to be the spiritual head of the European family of nations; he had authority to decide finally all questions of international import. Furthermore, Ireland was counted among the islands transferred to the Pope by the so-called Donation of Constantine, a forgery manufactured in Gall in the course of the eighth century. Under these circumstances the leaders of ecclesiastical politics in England thought they were sure of success in Rome. We need scarcely add that, even admitting the authenticity of both the royal petition and the papal bull, Henry had long before made up his mind to undertake this expedition to Ireland and would have carried out his purpose even if his petition had been refused; while Hadrian, on the other hand, could not possibly have foreseen that, after such solemn promises of a Christian government, English rule in Ireland would degenerate into tyranny."†)

\*) H. Zimmer, Preuss. Jahrb. 1887, p. 52.

†) Bellesheim, op cit., I, 370-371.



The Boston *Pilot* recently published sketches of certain Maine legislators who profess the Catholic faith. In one of these sketches (*Pilot*, Feb. 21st) we find this passage: "Mr. McFaul is a member of the Knights of Pythias, I. O. R. M., and Knights of Columbus." We suppose the Knights of Columbus are very proud of this eminent member of the Maine legislature and Knight of Pythias. He is another living proof of their carelessness in ascertaining and watching over the Catholic loyalty of those whom they receive into their organization.

## MASONRY CLAIMS TO BE THE UNIVERSAL RELIGION OF MANKIND.

Having learned that Masonry is a religious institution, we are not surprised that so much insistence should be put on prayer. We are told on p. 14 of Mackey's *Ritualist*: "It is a lesson which every Mason is taught at one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity." The same information is imparted to us ten pages later: "As Masons, we are taught never to commence any great or important undertaking without first invoking the blessing of Deity" (p. 24). And lest we perchance forget the admonition, we are again reminded of it on page 44: "As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution and we thereby show our dependence on and our trust in God."

Who or what this God of Masonry is, we are not at present prepared to discuss. He is evidently not the God whose existence we know from reason; for, not having been initiated in the craft, our reason, according to Masonry, lacks the spiritual light necessary to know Him. He is not the God of Christian revelation, for He is not known outside Masonry. Content, therefore, for the present, with this knowledge, we shall hasten on, grateful for being told so plainly that Masonry is a religious institution.

Confirmatory evidence, however, is not lacking. Turning to p. 56, we find mention made of the Blazing Star. Listen to what our monitor has to say upon the subject: 'The Blazing Star' is said by Webb to be commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity. This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuited to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers in Baltimore, in 1842" (p. 56.)

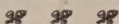
Note well, kind reader, that it is the reference to Christ and Christianity in general that is too sectarian and unsuited to the religion of Masonry; and such it must necessarily be in a system which welcomes Buddha and Confucius and Mohamet and Christ and Adonis on the same level; nay which gives the preference to the last named. But of this point later. Masonry's contention that it alone possesses divine truth, that it alone can give the spiritual light and life, necessarily excludes Him who said, "I am



the way, the truth, and the life." The "Blazing Star" of Masonry does not light the way to the chaste cave of Bethlehem.

The claim of Masonry, also, to be the universal religion of mankind is another necessary consequence of its claim to be the sole possessor of divine truth. If men can learn from it alone "the truth of God and of the soul—the essence and nature of both"—to it alone for light and guidance in religious matters must our whole race look. And so firmly is this point fixed in the mind of Masonry that it does not hesitate to apply to itself the name of Catholic religion. "Therefore," says the Ritualist, p. 249, in speaking of behavior after the lodge is over and the brethren not yet gone, "therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion or nations or State policy, we being only, as Masons, of the Catholic religion above mentioned."

Our reader will perhaps be surprised to learn that, with the exception of this last quotation, all the others have been taken from the lowest degree of Masonry, the degree of Entered Apprentice. The revelation of the religious nature and purposes of Masonry is not withheld from the candidate; and this revelation once made and accepted, he is prepared to receive as truth from Masonry's lips whatever in succeeding degrees it will tell him of God and of the human soul.



### THE OLDEST LAW-BOOK IN THE WORLD.

Under this title Dr. Johannes Hehn\*) lately published in the literary supplement of the *Kölnische Volkszeitung* an instructive article upon the recent remarkable publication of Father Scheil, O. P.

We have now (he writes) not only a Babylonian Nimrod, "Gilgames," and a Babylonian Noah, "Ut Napishtim," but also a Babylonian Moses—"Hammurabi." His law-book is the oldest *corpus juris* in the world. It was found in the Persian capital Susa by the French excavations undertaken there under the direction of J. de Morgan from 1897 to 1899. Whilst formerly we only knew the history of Elam, the mountainous country east of Babylon,

\*) This talented young priest has just had the rare distinction for a Catholic ecclesiastic of winning his degree as Doctor of Philosophy in the University of Berlin. Dr. Hehn, who had already obtained his D. D. degree, belongs to the Diocese of Würzburg, and after a short experience of parochial work, obtained permission to devote himself during three years to the study of Semitic languages, and especially of Assyriology, at the Berlin University, obtaining for this purpose a travelling scholarship awarded by the Bavarian government. In Berlin he studied chiefly under Delitzsch and Sachau. For his degree he presented a

dissertation entitled: "Hymns and Prayers to Marduk, with an Introduction on the Significance of Marduk in the History of Religion." He copied a number of Babylonian tablets in the British Museum and edited them for the purpose of this dissertation. The appearance of the candidate in his priest's cassock at the examination caused a certain degree of surprise in the University, and it was remarked with some amusement that the Doctor to whom fell the duty of conferring the doctoral degree upon him was the pronounced Protestant historian, Dr. Lenz, the biographer of Luther.



through occasional remarks, numerous monuments have now been found which open out to us the past of the country. "Ici commence l'histoire du pays d'Elam,"—such are the first words of Father Scheil in the preface to the second volume of the *Memoires* published by the direction of the French expedition. The fourth volume, which appeared in 1902, is immeasurably more important than the three preceding ones. It contains, almost complete, the Code of Hammurabi, of which a few fragments were formerly known from the library of Assurbanipal. Father Scheil, O. P., the Assyriological member of the French expedition, has merited the gratitude of the entire scientific world both for the rapidity with which he has made the text accessible to scholars and also by his own successful first version of the same.

Hammurabi, as is known, was a Babylonian king. How comes it then that his law-book was discovered in Elam, the later empire of Persia? The *stèle* on which the code was inscribed was evidently carried off to Susa by some Elamite conqueror and never carried back by the Babylonians. The time at which it came to Elam can only be determined in a very general way, since from the middle of the second millennium B. C. the Babylonian plain was often harried by plundering raiders from the mountains of Elam.

Hammurabi, long ago known to us under the name of Amraphel, King of Sennaar (Gen. xiv.), as a contemporary of Abraham, lived about B. C. 2250. His laws were therefore published more than 700 years before the legislation of Sinai. He united the small states of the Babylonian plain into one large kingdom, and thus became the founder of the Babylonian-Assyrian Empire.

Great as a warrior, he was greater still as a statesman and legislator. His code of laws gave his kingdom the internal vigor for a life of wellnigh two thousand years. He has thus merited for himself a position of importance in the history of the world: he claims one of the first places in the history of civilization.

The *stèle* on which the Codex Hammurabi appears, was discovered in December, 1901, and January, 1902, in the acropolis of Susa, broken into three very large fragments. On the top, the fine diorite block, nearly 7½ ft. high, has a bas-relief of Hammurabi receiving, in humble attitude, his laws from the Sun-God. The Sun-God, Samas, is the *dayyanu*, the God of Justice *par excellence*. He sits on a throne, having on his head a tiara, pointed at the top and formed of four rings like horns; two sets of rays proceed from him; in his right hand he holds a rod and a circle. We are in the presence of a fine carving, indicating a high level of art.

The code of laws is engraved on the stone in Old Babylonian cuneiform characters. It contains nearly 282 paragraphs in 16



columns on the front and 28 columns on the back. Columns 17 to 21 have been cut away, probably because the Elamites wished to engrave an inscription of their own upon it, so that nearly 40 paragraphs are missing.

The laws of Hammurabi are of quite special interest for estimating the Mosaic legislation in Exodus xxi. to xxiii. That Moses himself may have given his people a code of laws is self-evident. That the Biblical laws in many points coincide with those of Hammurabi, is evident at the first glance. But Hammurabi's code extends to a much wider range of conditions, and goes into far more details than the laws of the Bible. The latter, moreover, have a special stamp of their own, owing to the fundamental character of the Mosaic system. The parallelisms are to be explained partly by the natural law, partly by historical and cultural connections; the differences, chiefly by the very different religious conceptions of Israel, as well as by differences of time and place. Herein, too, it appears that the divine revelation and regeneration were communicated to men not immediately, but in connection with natural relations, so as to take the latter into its service.

Hammurabi's kingdom can be called a legal State in the best sense of the word. All civil relations are accurately regulated, with wise precautions, in his code. The laws are distinguished by brevity and precision, just as Babylonian contracts are models of brief, clear juristic formulae. By these laws we obtain a clear insight into the whole Babylonian life and activity, and so into the cultural circumstances of the third millennium B. C. The laws treat of all possible cases occurring in life: false accusations, calumny, bribery, theft, receiving stolen goods; the laws of fiefs, property, and hire; ordinances affecting fields, gardens, meadows; dispositions regarding trade and monetary transactions; regulations for tavern-keepers, with threats of severe penalties; laws of debt, arrest (slavery for debt) restitution; marriage laws, inheritance laws, adoption; corporal injuries; marine law; buying and selling. Matrimonial legislation occupies much space. Marriage is all along regarded as a bilateral contract; if one party break the contract, it is thereby dissolved, or the party in question is liable to punishment. The man has, however, many more rights and privileges than the woman, although the latter is treated in an altogether human manner and is by no means without her rights. In addition to the chief wife a man may have subordinate wives. Every piece of legal business must be concluded by a written contract before witnesses, otherwise it is invalid (sec. 123). Divine judgment (ordeal) is repeatedly mentioned; also in difficult cases an oath is decisive.

The penal enactments are severe. We read nothing of impris-

onment, although the Assyrian knows the word well enough. In reference to many crimes, e. g., robbery, burglary, it is simply said: "He shall be put to death, he shall be buried in the place where he has broken in." In many cases the delinquent was thrown into the water; burning to death is also mentioned as a punishment. The tongue was cut out of those who said to their foster father or mother: "Thou art not my father, thou art not my mother" (sec. 192). A son who strikes his father has his hands cut off (sec. 195); in another case, his eyes are plucked out (sec. 193). The same punishment occurs in two other cases (secs. 218, 226.) Adultery and murder of a husband are punished by impaling; incest, in the worst cases, by burning alive the guilty parties. Here we meet the strict *lex talionis* of the Old Testament: If any man destroy the eye of another, his own eye shall be destroyed (sect. 196); if any man break the bone of another, his bones shall be broken (sec. 197); if any man knock out the teeth of one of his fellows, his teeth shall be broken (sec. 200). If any man strike one higher in rank than himself, he shall receive sixty blows with an ox-hide whip (sec. 202); to strike one's equal costs only a monetary fine. A blow followed by death costs  $\frac{1}{2}$  mana, if the one slain be a free-born man (sec. 206, sq.); if a freed man (?), only  $\frac{1}{3}$  mana. Secs. 210 and 230 are curious: according to them the daughter of a man is put to death for a free-woman that the latter may have slain; the son of the architect, for the son of the proprietor of the house that, owing to its faulty construction, may have killed the proprietor's son by falling in.

We can not but recognize and admire the elevated legislative ideas of Hammurabi. He gave his laws, as he tells us, "to bring about justice in the land, to destroy wicked people and criminals, so that the strong may not oppress the weak, and in order to enlighten the land like the Sun." "The oppressed who hath a case to plead shall come before his statue, the statue of the King of Justice; his inscription shall he read, his precious words shall he hear; his inscription shall enlighten him; his rights shall he find; his heart shall become glad, for he shall say: Hammurabi is a Lord who is like a true father for his subjects; the word of Marduk his Lord [the city god of Babylon] he hath made to be feared, the triumph of Marduk he hath secured above and below; the heart of Marduk his Lord he hath rejoiced; he hath prepared good auguries for his subjects for ever, and hath brought the land into good order."





## THE TEACHINGS OF GEOLOGY IN REGARD TO FLYING REPTILES.

The pterodactyles were neither reptiles, birds, nor mammals, but to some extent a mixture of the three, in which each has lost its identity. More than a dozen genera have been discovered, in sizes ranging from a couple of inches to twenty feet in spread of wings. They flew like birds or bats, but, unlike the case of bats, the skinny flying membrane was stretched from the body to a single much elongated wing finger. Theirs was true flight, not mere sailing like that of flying squirrels, or the so-called flying lizards and frogs. Their geological record begins below the Lias in the Rhætic, or possibly in the Muschelkalk, and continues to the Upper Chalk of the Secondary Rocks, where it is lost. Throughout their course the pterodactyles were little affected by evolution or even by degeneration, unless it may be in the loss of the tails or of the teeth in some of the later genera. The enormously developed wing finger characterized the group from the first; its ancestral history is unknown. According to our present knowledge, the pterodactyles had no ancestors and left no descendants. They are related to the birds as a parallel, not a transitional, group between them and the reptiles; their relations to the Mammalia are such as to bring them more nearly than the birds intermediate between mammals and reptiles. Before the wing finger was developed, in all probability the ornithosaur was a four-footed animal, with affinities such as might have come from some progenitor of the Dinosauria, an extinct group commonly placed between birds and reptiles, or by some said to represent a common ancestral stock.

From the teachings of geology on the subject, as expounded by Prof. Seeley, one of the best living authorities,\*] the relations of the great groups of animals are parallel, like the rays of the solar spectrum or the fingers of the hand, rather than successive; there is no evidence of approximation of mammals to birds, and birds give no evidence that their ancestors were reptiles such as now exist on the earth. Nature does not by transition pass one type of animal into another group by slow accumulation and summing up of differences: the occurrence of mammals, birds, and reptiles, distinct early in the secondary epoch, favors parallelism. The cause of the start into existence of the Ornithosauria was the patagial membrane, which in turn may have been the cause of the chief skeletal differences separating the pterodactyles from birds. The type ceased to adapt its organization and modify its structures to suit the altered circumstances forced upon it by

revolutions of the earth's surface; consequently it became extinct.

Some of these ideas do not favor the building of genealogical trees, but, if growth of the vital organs modifies the distinctive form of any vital organ, brain, or lungs, and, as a consequence of modification of the internal structure due to changes of food and habit, brings a new group of animals into existence, as the author holds, he has not made the necessity of parallelism in evolution or origin of the great groups from the same stock about the same time sufficiently obvious.

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\*) *Dragons of the Air: An Account of Extinct Flying Reptiles.* By H. G. Seeley, F. R. S. D. Appleton & Co., 1901.



### A NEW VIEW OF PATRIOTISM.

There is a healthy, though somewhat radical reaction among sober-minded Americans against the twaddle of Fourth-of-July orators who celebrate the "Glorious Fourth" all the year round and know of no higher virtue than what they are pleased to call patriotism, which is in truth chauvinism of the most pronounced type.

By way of contrast, Mr. John C. Havemeyer presents this "new view of patriotism":

In these days of patriotic fervor I venture to make the following assertions suggestive of the true character of what we call patriotism.

1. There is not in any part of the Bible even a sentence that requires or justifies "patriotism."

2. The sentiment called by this name, like the word which expresses it, is probably of heathen origin.

3. The usual definition of patriotism is "love of country." The man who seeks to learn what this phrase means and to carry out its teachings in his life attempts a hopeless task.

4. It is an exaggerated form of selfishness and is one of the Devil's most successful devices to deceive and mislead the human race.

5. It is, in fact, a delusive method of inducing a violation of the commandment, "Thou shalt not kill," and is practically in opposition to the spirit of the other nine.

6. Ministers and others who teach the coördinate obligation of religion and patriotism have no warrant in reason or Scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.

7. The religious organization which sends missionaries to for-



eign nations to preach the gospel of peace and good-will and the duty of self-surrender and obedience to God, and rests its claim for support on the value of the human soul and at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque.

8. No man has a right to risk his own life, which is a trust for which an account must be rendered, except in the effort to benefit his fellow-men.

9. The claims of the State are inferior to the claims of God, and should be regulated by our relations and obligations to Him.

10. The continued life and prosperity of nations depends primarily and indispensably upon righteousness.

11. No government has a right to make a training for war a fixed employment for its citizens, and every man who thus devotes his life violates divine law and jeopardizes his happiness for eternity.

12. The maintenance of a navy, except for police purposes, such as may be required to suppress piracy or other open violations of human and divine law, can not be justified.

13. It follows that the study of the art of war in military and naval academies has a demoralizing influence, and that the tendency is to blunt the moral perception and unfit the men who pursue it for useful lives.

14. It is a disgrace to Christian people that men who have excelled in the deceptive arts and brutal destruction of life, limb, and property involved in war, should be hailed as benefactors, treated with exceptional honor, and often placed in high official positions.

15. This high estimate of the merit and proper reward for military service disparages self-denying men and women who consecrate their lives to the effort to lift up and save their fellow-men, and makes a false standard of excellence.

16. It places brute force above moral worth, fosters worldliness and low ideals, and ignores the fact that a man is to be judged by mind and heart, and that what he thinks and how much he loves is the true test of worth.

17. A nation that maintains a great army and navy to be indispensable for protection, disregards the Bible requirement of trust in and dependence on God and eventually will reap a harvest of disappointment and humiliation.

18. The teaching of "patriotism" in public schools is illogical and harmful, and will lower the tone of citizenship with the coming generation. The salutation offered a piece of bunting called the flag is a form of idolatry.

19. The true patriot interprets "love of one's country" to sig-

nify love for the people who are in it. He will express this feeling by a special interest in their welfare and effort to make them the purest, noblest, and happiest among the nations of the earth. This love will necessarily expand into a world-wide love, for all men have a common origin, need, nature, and destiny.

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### IMPORTANT NEW PAPYRUS FINDS.

We have before us in the London *Times* the report of Messrs. Grenfell and Hunt on the fresh discoveries of papyri which they have made at Belmesa, the ancient Oxyrhynchus. These papyri have recently reached Oxford, and the results of a brief examination of some of the more important finds will no doubt interest THE REVIEW's readers.

The first place in the collection is claimed by a third century fragment of a collection of sayings of Jesus, similar in style to the so-called "logia" discovered at Oxyrhynchus in 1897. As in that papyrus, the separate sayings are introduced by the words, "Jesus saith," and are for the most part unrecorded elsewhere, though some which are found in the Gospels (e. g., "The Kingdom of God is within you" and "Many that are first shall be last, and the last shall be first") occur here in different surroundings. Six sayings are unfortunately preserved in an imperfect condition; but the new "logia" papyrus supplies more evidence concerning its origin than was the case with its predecessor, for it contains an introductory paragraph stating that what follows consisted of "the words which Jesus, the living Lord, spake" to two of His disciples, and, moreover, one of the uncanonical sayings is already extant in part, the conclusion of it, "He that wanders shall reign and he that reigns shall rest," being quoted by Clement of Alexandria from the Gospel according to the Hebrews. It is, indeed, possible that this Gospel was the source from which all this second series of "logia" were derived, or they, or some of them, may perhaps have been taken from the Gospel according to the Egyptians, to which Professor Harnack and others have referred the "logia" found in 1897. But Messrs. Grenfell and Hunt are disposed to regard both series as collections of sayings currently ascribed to our Lord rather than as extracts from any one uncanonical gospel.

Latin papyri from Egypt have been so rare that a Latin historical text of some length is as unexpected as it is welcome. This papyrus, which is of the third century, proves to contain part of an epitome of Livy, covering books 37-39 and 49-55. Of Livy's history all books later than the forty-fifth are lost; but an



epitome of them is extant, from which, however, the papyrus differs very largely in respect of the events selected for mention. The back of the Livy papyrus was subsequently used for writing a text of the Epistle to the Hebrews, of which a considerable portion is preserved, being much the largest piece of the New Testament on papyrus that has yet been discovered. Another interesting Biblical fragment comes from the Septuagint version of Genesis, and is probably a century older than any of the extant vellum manuscripts.

Among the numerous fragments of lost Greek classics, the most noteworthy that Messrs. Grenfell and Hunt have hitherto deciphered are, 1. a first century B. C. papyrus containing on one side an epinician ode or odes by a poetess, who may perhaps be Corinna, the rival and reputed instructress of Pindar, and on the other several new epigrams by Leonidas, Antipater, and Amyn-tas; and 2. part of a philosophical dialog, in which the tyrant Pisistratus is one of the speakers, and which is concerned with Periander, Solon, and other historical personages. We may also mention a long second-century papyrus containing an elaborate invocation addressed to a goddess, of whose titles both in Egypt and throughout the civilized world a detailed list is given, while on the back is an account of a miraculous cure effected by Imhotep, who is identified with the Asclepius of the Greeks. Both compositions seem to be products of the later Alexandrian school, to which belong the writings known under the name of Hermes Trismegistus.

All these papyri will be published in Part IV. of the 'Oxyrhynchus Papyri,' which Messrs. Grenfell and Hunt expect to issue within a year.

The mounds of Oxyrhynchus cover an area which is surpassed by that of few ancient towns in Egypt; and two or even three more seasons' work will be required to exhaust the more promising portions of the site, which has proved itself far richer than any other in opportunities for the discovery of lost classical and early Christian literature.



Total abstinence, says the *Messenger* (No. 6), is most commendable when practiced for the sake of self-denial and mortification; when it springs from a Manichean warp of the mind which regards certain things as essentially evil, it is reprehensible.

## MINOR TOPICS.

A Polish bishop recently informed the S. Congregation of Rites that there obtained in his Diocese the custom "ut in missis solemnibus, praesertim diebus per annum solemnioribus, canant *Gloria, Graduale, Credo*, et in choro super maiorem ecclesiae portam, ubi organum est, constituto, mulieres ac puellae sive solae ipsae cum organista, sive juvenibus et viris conjunctae, in quibus cantorum choris mixtis vocem soprano exequuntur puellae;" and enquired, "I. An mos supradescriptus licitus sit et conformis legi et sensui Ecclesiae? II. Et quatenus negative ad I, an saltem tolerari possit."

The reply of the S. Congregation, dated February 19th, 1903, is: "Negative ad utrumque et Decretum n. 3964, De Truxillo, 17. sept. 1897, ad hunc casum extendi."

The decree of Sept. 17th, 1897, was in answer to this *dubium*: "An servari possit mos in aliquam ecclesiam, etiam cathedralem, invectus, ut mulieres ac puellae intra vel extra ambitum chori canant in missis solemnibus, praesertim diebus per annum solemnioribus," and read as follows: "Invectam consuetudinem utpote apostolicis et ecclesiasticis praescriptionibus absonam, tantum abusum esse prudenter et quam primum eliminandam, cooperante capitulo seu clero ipsius ecclesiae curae et auctoritate Rmi sui Ordinarii." (Text from the *Rev. Ecclês. de Valleyfield*, vol. xiv, no. 1.)

The *Ami du Clergé* (June 4th) is no doubt right when it says that both these decrees are to be interpreted strictly, i. e., that *women and girls may under no circumstances be permitted to sing at solemn high mass, especially on the great feast-days of the year.*

The "abusus" is quite common in this country; it should be "prudently" abolished "as soon as possible," because the S. Congregation says that it is contrary to Apostolic tradition and the Church laws and can not therefore be tolerated.—A. C.

Umberto Gnoli, the art critic, has published an essay in which he makes it appear highly probable that Titian's famous painting called "Sacred and Profane Love," to which four centuries have paid profound admiration without knowing its subject, really represents "Venus Persuading Medea to Follow Jason," one of the best-known mythical episodes of the 'Argonautica' of Valerius Flaccus and the 'Metamorphoses' of Ovid. Venus appears to Medea and urges her to follow Jason and save him. Medea at first indignantly repels the proposition, which offends in her at once the virgin, the daughter, and the queen. The seductive arguments of the Goddess of Love, however, lead her to forget father and country and duty, supplanting all with a burning love for Jason, who will die unless aided by her magic charms. She decides to follow Venus: "Te ducente sequor." But before setting out, not content with her poisons—"nec notis stabat contenta



venenis"—she girds her belt, and takes the portentous, never-fading herbs, then goes to overtake Jason in the wood near by. This, briefly told, is the myth which has so numerous illustrations in Greek and Roman literature, and it was from literature rather than from art, we must believe, that Titian received the inspiration for the Borghese picture, in which he seems to have wished above all to illustrate the famous words of Medea, when, after a fiery struggle between duty and love, she decides to follow Jason and exclaims :

"Video meliora proboque,  
Deteriora sequor." (Metam. vii, 20-21.)



Mrs. Lucy Baltazar, who says she belonged to the late Charles Chiniquy's parish before he fell away from the Church, in a letter to the Portland *Catholic Sentinel* (July 9th) makes some interesting statements. She says that Chiniquy "was apparently a good priest for so many years that his people believed in him thoroughly," and "when he was expelled from the Church two-thirds of the people followed him, and, though most came back after a time, many remained with him." Little by little the apostate priest then introduced changes in his church. First he "threw down the confessional," then "he stopped saying mass and stripped the altar." Finally "he had the stations of the cross removed" and went so far as to have "the cross on top of the church sawed off." When he had been at length forced out, he got two of his followers to go to confession to his successor, Father Burnell, and then had that defenseless priest imprisoned for slander. Mrs. Baltazar declares that for a long time she went to confession to Chiniquy twice a week, but never heard anything wrong, and adds: "It was not until twenty years after he was expelled that Chiniquy started to say there was scandal in the confessional."



The *Nation* thinks Leo XIII. will be longest remembered as the promoter and patron of studies, especially those of philosophy and Church history: "An enthusiast for St. Thomas Aquinas, he has not only spread the study of the great schoolman throughout the Catholic world, but has founded and endowed in Rome an academy which bears his name and, at a personal expense of about \$60,000, brought out a new and splendid edition of his works. In 1883 he took the almost revolutionary step of throwing open to students the Vatican Library and archives. Pope Leo maintained that the Church would not suffer by the publication of documents, and so far his faith seems to have been justified. This action rendered possible the most important additions to our knowledge of Church history. The combined impartiality and authority of such a work as Pastor's monumental history of the Popes would not have been possible without the freest use of the Vatican archives. It is not too much to say that the name of Leo XIII. will remain connected with the Vatican Library along with the great Mæcenas-names of Nicholas V. and Sixtus IV." (Quoted from the N. Y. *Evening Post* of July 9th.)



With the passing of Leo XIII. the world loses a personage of no small literary interest. This is one reason why newspapers and periodicals that would not otherwise have taken a particular interest in his death, now devote more or less lengthy articles to him. "Almost since his school days," says a scholarly writer in the *Post* of New York (July 9th), "he has been an industrious writer of Latin verse. His productions in this line may not take rank as great poetry, but they are at least pleasing, and are invariably models of scholarly elegance. Even more than his Latin poems, his encyclicals have given him an enduring name as a writer. The long series of great State papers he has given out since his accession to the papacy, have commanded attention and influenced current thought to a degree which his authority as head of the Catholic Church did not at all explain. Even those whom he did not convince still recognized that they were important contributions toward the solution of present-day problems and masterpieces of prose style as well."

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Archbishop Ireland is reported to have sent an officious Fourth of July message to Gov. Taft, expressing his "hope that the land negotiations with the Papal Delegate will soon be closed," and a no less officious cablegram on the same day to the Papal Delegate, Msgr. Guidi, in which he said: "How is it that there is so much delay in the negotiations relating to the monastic lands? Here people are rapidly becoming impatient."

"If these messages have been sent," observes Dr. Lambert in the *Freeman's Journal*, "it is evident that the Archbishop and the other 'impatient people' are in a great hurry to get the friars out of their property, if not out of the islands. Who are the other impatient?"

The fanatic Protestants, the Church-bating infidels, and, perhaps, that entire group of American Catholics who love to call themselves "liberal."

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At the twenty-first biennial convention of the Christian Endeavorers at Denver, on July 13th, "Rev." Dr. Sherman Doyle of Philadelphia said, according to the Associated Press report: "Our foreign problem at home is..... a very great one. We must Americanize and Christianize them (the foreigners) or they will Europeanize and unchristianize us. In this work the church must bear a prominent part."

By "church" Mr. Doyle meant, of course, the Protestant sects. But are "Americanize" and "Christianize," and "Europeanize" and "unchristianize" really synonymous terms? Whence did we in America derive what little Christianity there is among us? And whence came the ancestors of those who now haughtily look down upon poor "foreigners" and declare they must be "Americanized"?







